

LATTER DAY SAINTS

SOUTHERN STAR

"BUT THOUGH WE, OR AN ANGEL FROM HEAVEN, PREACH ANY OTHER GOSPEL UNTO YOU THAN THAT WHICH WE HAVE PREACHED UNTO YOU, LET HIM BE ACCURSED." GAL. 1:8, 9.

VOL. 2.

CHATTANOOGA, TENN., SATURDAY, JULY 28, 1900.

No. 35.

OUR CONFERENCE PRESIDENTS.

Elder L. M. Nebeker.

"A sacred burden in this life ye bear,
Look on it, lift it, bear it solemnly.
Stand up and walk beneath it steadfastly.
Fail not for sorrow, falter not for sin,
But onward, upward, till the goal ye win."
—Frances Anne Kemble.

What a choice blessing and much to be desired, is the glorious privilege of being born of goodly parentage. This is a divine gift, a heavenly treasure! To be nurtured in the admonition of the Lord, and instructed in the perfect way of righteousness, while yet life's sun is dawning, is a boon priceless, invaluable, and of everlasting worth. Under such beneficial conditions, did our brother, whose firm and pleasant features are delineated on the fair page of this week's Star, make his advent upon this terra firma.

He comes of the good old pioneer stock whose industry and energy have redeemed the wilderness and converted the barren desert into a fruitful field. The favored spot where he first saw the light of day on this mundane sphere in a corporeal existence, is that peaceful little hamlet in Sevier county, Utah, known as Annahella, and the date of his inauguration as a mortal being was May 21, 1879.

It was only two days after his birth that his beloved father was summoned beyond the grave, leaving the faithful mother a sorrowing widow. The sweet balm of the Holy Spirit had scarcely soothed the troubled soul, when the good mother was again called to mourn; this time it was her oldest boy, whom the Lord had taken from her side to join his father in a Paradise of bliss.

The father having been dead some fifteen months, his mother was united in the bonds of matrimony with one, William N. Spofford, who proved a veritable father unto our brother, teaching him by example and precept to be honest, industrious, upright and obedient, which gained for him the everlasting esteem and respect of his stepson. Elder Nebeker was known among his playmates as an honest boy, truthful, and obedient, and during his boyhood days upon the farm, he struggled hard to assist in maintaining a livelihood.

His has been a varied experience for one so young in years. Timbering, rail-roading, farming and mining, all coming within the range of his experience. After attending the public school at Richfield, Utah, for some months, he entered

the Brigham Young Academy at Provo, Utah, and here he engaged his time and talents in a twenty weeks' Y. M. M. I. A. course, which, in a measure, prepared him to begin work in a higher and more difficult class, even that of the missionary field.

On the 15th of March, 1899, Elder Nebeker reported at Salt Lake City as being ready for the mission appointed him of the Lord, and on the following day he boarded the train for the Southern States, in company with other Elders. The Chattanooga Conference was, at that time, being organized, and our brother was called to labor therein. For five months he remained in the Chattanooga Conference, being diligent in his



ELDER L. M. NEBEKER,
President of the South Ohio Conference.

labors and energetic in spreading the good word of salvation.

When Ohio was transferred from the Northern States Mission and made a part of our Southern Mission here, Elder Nebeker was called to operate in that state. President J. W. Funk chose him as a counselor, and upon his release, when Elder Maycock took charge, Brother Nebeker was retained in the office held.

When the conference was divided in April, Elder Nebeker was chosen to preside over what is now known as the South Ohio Conference. He has played himself energetic in all the scenes of life,

and his work in the missionary grades is of the best type, at once winning for him the love, confidence, respect and high esteem of his brethren. Elders Ralph Cutler and Benham Hunsaker are his noble aids in the conference, together with a corps of valiant "Sons of Zion," of whom much is expected, and from whom, we firmly believe, much will be received.

History of the Southern States Mission.

(Continued from Page 272.)

June, 1898—On the 16th inst. President Kimball received a letter from the First Presidency at Salt Lake City, stating that he had been honorably released from his labors as presiding Elder of the Southern States Mission, and Elder Ben E. Rich had been chosen to succeed him. President Rich arrived in Chattanooga on the 19th inst.

June 21st, the following named Elders arrived from the West, and two days later were assigned to their various fields of labor: J. Urban Alfred, Wm. T. Davis, Jeremiah Stokes, Jr., George R. Harris, Joseph H. Woolsey, Daniel J. Sparks, Joseph H. Lines, Thos. Preston, Thos. E. Norton, Woodard W. Crockett, Alva Stewart, Zeno M. Johnson, C. Warren Petersen, Geo. W. Fuller, Langley A. Moore, Heber C. Petty, Lewis P. Warren, Wm. P. Murry, M. H. Archibald, Albert Young, James Weaver, Wm. F. Tate, Stanley A. Hanks, Wm. H. Boyle, Hugh Dana, Peter Johnson, Robert Davidson, Samuel D. Fuller, John S. Allen.

Following is the semi-annual report of the Mission, for the six months ending June 30, 1898:

There were fourteen conferences, but the Georgia Conference was not organized until March 12th, 1898. Miles walked, 329,384. Families visited, 170,625. Families revisited, 63,284. Rejected Testimonies, 10,470. Refused entertainment, 9,383. Tracts distributed, 204,421. Dodgers distributed, 167,912. Books sold, 13,450. Books given away, 5,138. Books loaned, 4,270. Meetings held, 38,632. Gospel conversations, 169,981. Gospel letters written, 8,891. Children blessed, 620. Baptisms, 759. Sunday schools organized, 23. Branches organized, 1. Not returned, 1. To re-entrain. The mission closed with a good spirit, prevailing throughout the mission. All the Elders reported good health, but some were less well than on arrival. On June 1st, 1898—On the 1st inst. President Rich took charge of the mission. On

the 2d inst. the following letter was sent each Conference President, with instructions to send a copy to each Elder laboring in his conference:

Chattanooga, Tenn., July 2, 1898.

To the Elders of the Southern States Mission:

Dear Brethren:—In assuming the presidency of this, the Southern States Mission, I feel impressed to send you a few words. President Kimball having been released from a four years' mission, transferred the business of the office to me yesterday and started on his return homeward. I fully realize that in order for my mission to be successful, I must have the spirit of my calling, the help of God, and the love, confidence, faith and prayers of all the Elders who are laboring in this part of the Lord's vineyard. If I have the spirit of God it will be made manifest in my dealings with the humble Elders, who are laboring under my direction; the spirit of humanity, of meekness, of charity, of love and mercy, are all some of the attributes of Christ; we are all His servants and have been commanded to follow Him and carefully study the glorious example He has set for us. To be ambassadors of Christ, is a mighty calling and carries with it a great responsibility. In order for us to fully magnify our calling we must be clothed with the spirit of God; we must follow our Master's teachings; we must banish from our hearts all enmity against those who at times spitefully use us. We are commanded to love those who injure us. Remember, brethren, that a kind word will often turn away wrath, and therefore I pray you to scatter seeds of kindness wherever you go, among friends or enemies. God has said He will forgive whom He will forgive, but has commanded us to forgive all men. When you see an individual engaged in persecuting the Saints, pray for that man. Perhaps his eyes may yet be opened to the truth, remember the glorious lesson taught us by glancing at the history of the Apostle Paul, who was once a persecutor of the Saints, but he eventually had his eyes opened and became valiant in the cause of Christ. Do not forget that false reports have been circulated against us everywhere; this seems to have been the heritage of the Former-day Saints, and also the misfortune of the Latter-day Saints. How necessary, then, that our words, our acts, and even our thoughts should bear testimony unto all men that we are falsely accused. You have been sent with authority to preach the Gospel of Christ, and to speak in His name, then be diligent in crying, "Repent ye, for the Kingdom of Heaven is at hand." Do not be anxious to engage in the work of tearing down the churches, but rather devote yourselves to explaining the Gospel in plainness and simplicity; point to the beauties of the principles and the perfection of the organization, when you have done this under the influence of the Holy Spirit, the honest in heart will see before them a vision of such a heavenly temple that they will admit in their hearts it is a better house than the one in which they now dwell; and then mankind will be more willing to come into that building and take up their abode, than they would if you were to use your talents in tearing their present religious house to pieces. You can afford to be patient because you are the followers of a Master who was the very embodiment of patience, and you can afford to be brave, because you are clothed with the power of God and His Holy Priesthood. Do not foolishly seek persecution, try to avoid trouble at all times, but should this be impossible, then let it come, and meet it as humble, charitable and brave men of God should.

Remember the first Sunday in each month, which is a day set apart by the authorities of the Church for fasting and prayer; observe it, brethren, and you will be blessed of the Lord; it will give you strength with Him; you will enjoy the sweet influence of His Holy Spirit, and the power of His Holy Priesthood will

be with you; should you desire to fast and pray at other times, do so and you will be blessed and strengthened.

I have felt impressed to call to my assistance as counselors in this work Elder N. P. Nelson, who until recently presided over, the Middle Tennessee Conference, and Elder L. R. Andersen, who is at present laboring in the field. I feel that these brethren are filled with the spirit of their calling and will be a blessing to the Elders and Saints of our mission. When you meet them give heed unto their counsel, follow them because they are the servants of God, and a part of the presidency of this mission. The appointments have been sent out to all the Conference Presidents, giving dates for holding our conferences, and we hope soon to be able to meet you face to face, shake you by the hand and bless you. You have our faith and prayers, we ask for yours. Store up your minds with useful knowledge, and when you undertake to speak to the people, place yourselves under the direction of the Spirit of God, be led by its influences and follow its whisperings. May God bless you in your labors; may you have health, and may you find friends, but above all, may you have the spirit of your mission and make God your friend.

Your brother and fellow servant,

Ben E. Rich.

Neil D. Forsyth arrived from the West on the 7th inst. and was assigned to labor in the Middle Tennessee Conference. (To be Continued.)

GOD'S GREATEST GIFT.

BY ELDER DAVID H. ELTON.

(Continued from Page 267.)

REPENTANCE—In our investigation of the subject—God's Greatest Gift—thus far we have adduced our evidences from the revelations He has given us, as contained within the sacred lids of the Holy Bible. In our previous issue we defined Faith, as the first stepping stone to glory and exaltation. Faith, once fully established (not necessarily perfect) in the mind of the individual seeking to please God and gain His smiles and approbations, there dawns this realization, "I am a sinner," and consequently a desire to be reconciled to that God from whom you were alienated by reason of the Fall. We shall need to exercise our faith in God all along the line, and as we pass from one principle to another, in pursuit of truth, we shall find that our faith is necessary, beneficial and helpful. We can make no progression, no advancement in this life without the operation and application of faith; therefore, as the field broadens before us, and our study deepens, so will our faith increase and our assurance ripen.

Having said so much in regard to the exercise and useful companionship of faith, we will now endeavor to define the second principle of the Gospel—Repentance—and discover perchance its essentiality and vital importance as a means of salvation. Repentance means a sincere desire in the heart of man to be forgiven of past sins and offenses, with a righteous ambition to overcome evil with good and sin no more. The truly repentant individual will be found forsaking sin, walking uprightly before the Lord, and manifesting a Godly sorrow for transgressions committed. Hear what the prophet Isaiah says: "Seek ye the Lord while He may be found; call ye upon Him while He is near. Let the wicked forsake his way and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon." (Isaiah 55:6-7). This, then, involves a forsaking of evil ways, which constitutes a true, genuine, unaffected repentance; or as another ancient prophet has said: "Cast

away from you all your transgressions, whereby ye have transgressed." (Ezek. 18:31). To do this we need the help of our Father in heaven, the assistance of that spirit which strives with man to lead him aright, and the co-operation of that Light "which lighteneth every man that cometh into the world." (John 1:9).

True repentance humbles the heart; and, coupled with the faith already existent in the mind, it leads one to draw nigh unto God, to call upon Him who is mighty to save, and to plead before His throne for mercy, forgiveness and redemption. We know that God is merciful, and although just and holy, we shall find that all His commands are fashioned in the mould of Mercy, and meted out with loving kindness. He says: "I have no pleasure in the death of him that dieth, saith the Lord God; wherefore turn yourselves and live ye." (Ezek. 18:32). In pleading with ancient Israel, God continually remonstrated with them to "turn from their evil ways." "Return unto me, and I will return unto you." (Mal. 3:7). "Repeat, and turn yourselves from all your transgressions; so iniquity shall not be your ruin." (Ezek. 18:30). "Come now and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." (Isa. 1:18). These are only a few of the many expressions of mercy and love which the Lord gave unto His erring and disobedient children; but notwithstanding these divine entreaties, and the many manifestations of His power they had witnessed, they continued to rebel against His will and word, became stiff-necked, hard-hearted, obdurate and obstinate, rejecting the counsels of God against themselves, and denying His tender mercies and all-wise, loving kindness. They would not repent as the Lord commanded; they refused to become reconciled to His laws; they repudiated the ancient seers, killed many of the holy prophets, and stoned those whom the Father had sent to prune His vineyard.

It was to this perverse and untoward generation, when the time was fully come spoken by the prophets of old, that Christ came, as a Redeemer and Savior. His advent was preceded by the proclamation of John the Baptist, who had made the wilderness of Judea ring with the startling declaration, "Repent for the Kingdom of God is at hand." Had the Jews have given heed to the words of this forerunner of the Messiah, this herald of a coming kingdom of righteousness, this harbinger of truth and glad tidings of great joy, they would have been prepared and in readiness to meet their Captain and Prince. Yes, had they straightway given heed to His call to repentance, after a godly manner, bringing forth "fruits meet for repentance" (Mark 3:8), then would they have welcomed their Savior, received their Redeemer, and been perfectly willing to become obedient subjects unto their King the Messiah.

Evidently many of them had the conviction of guilt, of sin, and of transgression, but they failed to exercise repentance toward God, and therefore the mere persuasion of offense against God, was not sufficient, it was not enough, there must be a genuine manifestation of repentance, a departing from sin, and a cleaving to that which is good. This is what the Lord requires, and this is what the Lord accepts and holds good, blessing the participant therein with a free pardon of past offenses, a forgiveness of sins.

Now repentance, kind reader, does not mean to feel sorry for wrong doing, and continue in the evil indulgence. It means just what the holy men of God said it meant, and that is, to forsake sin, and serve God. To keep His commandments, obey His will, and live up to every word that proceedeth forth from His mouth. There is no virtue in mourning, weeping, and sobbing because you are found a transgressor and your conscience smites you as a sinner, but there is virtue and forgiveness in forsaking the

"downward road," in departing from the forbidden paths, and following the straight and narrow course marked out by Jesus our Lord and King.

Do you not know how very loving the Lord is and how abundant in mercy, and forgiving kindness? Ah, yes! One cannot fail to see the love of God and His never-failing mercy when we read, "When I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do that which is lawful and right; if the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die. None of his sins that he hath committed shall be mentioned unto him; he hath done that which is lawful and right; he shall surely live." (Ezekiel 33:14-16). "None of his sins that he hath committed shall be mentioned unto him." This is the divine example of forgiveness and pardon, not to mention any more the sins forgiven, but to forever blot them out of His book of remembrance, provided we observe to keep His holy laws. Knowing this, then, we have the assurance that if we will repent as God has commanded, He will pardon our sins, and mention them against us no more. This at least should lead us to repentance, when we know of the goodness of God, in this regard. Well might the Apostle Paul exclaim, "Despisest thou the riches of His goodness and forbearance and long suffering; not knowing that the goodness of God leadeth thee to repentance?" Yes, it is the "goodness of God" which leads men to repentance, but how can we become convinced of the goodness of God save we exercise faith in Him, trust in His righteous promises, and become acquainted with His everlasting goodness. When we have been made partakers of the goodness of God by being blessed with the gift of faith, which comes from Him, then are we in a proper condition to be led in the way of repentance, and every other good and holy work. The goodness of God, then, through the exercise of Faith, will convince one of the error of his ways, and lead him unto repentance. Before he can repent, it must needs be that he is convinced of sin, and this conviction comes by reason of the Faith which operates within.

Thus far we have dealt with the Old Testament scriptures, but we shall find that the burden of the New Testament writers was to preach Christ and Him crucified, and call the children of men to Repentance and obedience. When that multitude of devout Jews assembled in Jerusalem at the Pentecost feast, and Peter stood up to defend the Gospel, we find that when his hearers were convinced of the divine mission of Jesus Christ, they cried aloud, "Men and brethren, what shall we do?" and received in answer to their inquiry the command, "Repent and be baptized," etc. (Acts 2:37-38). Again the same apostle gives us to understand that "the Lord is not slack concerning His promise, as some men count slackness; but is long-suffering to usward, not willing that any should perish, but that all should come to repentance." (II. Peter 3:9).

In order to gain salvation, God's greatest gift, there must be a real sorrow of heart for sin, a genuine, true repentance toward God, without which there can be no deliverance. Nothing short of this will be productive of good. "For Godly sorrow worketh repentance to salvation not to be repented of, but the sorrow of the world worketh death" (II. Cor. 7:10), and "Except ye repent, ye shall all likewise perish." (Luke 13:3).

We should repent because we believe God loves us, and is able to forgive us our sins and cleanse us from all unrighteousness. We should repent because God has commanded us so to do; not so much from the fear of punishment as for the hope of reward, that the love for virtue, holiness and truth may be uppermost and foremost in our souls. You remember how, that when Paul went to Athens he stood on Mar's Hill and sternly reproved the superstitious Athenians,

telling them that there was a time when God winked at their ignorance; "but now commandeth all men everywhere to repent." (Acts 17:30). Yes, "all men everywhere" commanded to repent, and that decree has never been revoked, yea, more, it never will be! None are to be excused, but all are to repent!

You have the Holy Bible at your elbow, pointing out the many evils you should repent of, and therefore it is not necessary for me in this article to describe every particular evil. What is your offense before God; wherein do you err from the Holy command, and stray from the beaten path which lies in a straight course before you, and leads to Eternal Life? Are you guilty of defrauding your neighbor or employer; of speaking evil of things you understand not; of slandering, reviling and abusing those whose religious convictions differ from your own; of indulging in tradition and error, to the exclusion of righteousness and truth; of oppressing the poor; and of overburdening the weak? All these and many other evils must be repented of, or you cannot enter the Kingdom of God. How sweet and refreshing are the words of Jesus, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." (Matt. 11:28). How comforting and soul-inspiring are those promising words found in the Apocalypse, "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." (Rev. 22:17).

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." (Acts 3:19). These are a few more of the words of the inspired Peter, when he, in company with the beloved John, was preaching to the multitude from Solomon's porch of the beautiful temple. Again went forth the cry of repentance, not only to the Jews, but also to the Gentiles, for we read, "Then hath God also to the Gentiles granted repentance unto life." (Acts 11:18). We can truthfully say, without fear of controversy or dispute, that the overthrow of Babylon, the fall of Rome, and the destruction of Jerusalem were owing to the disobedient, unrepentant natures of the people who inhabited these once beautiful, magnificent, grand cities. How necessary it is that we procrastinate not the day of our repentance, or delay to humble ourselves in lowliness and meekness before God. It is the contrite heart, and the broken spirit the Lord demands, offering unto us pardon, and forgiveness as a result of our obedience to His commands. He will not force or compel us to repent. He will persuade, gently lead, and divinely guide, and if we want to be kind to ourselves, to become agents in bettering our own conditions, to do ourselves a favor, we will repent, rely upon His tender mercies, and seek to gain glory and exaltation in His Kingdom. Whatsoever we do in advancing ourselves along the lines of sanctification and holiness, that we may become perfect as our Father in heaven is perfect, we should do willingly and with a cheerful spirit. Whatsoever the Lord does to elevate our fallen natures, to make us like Him, He does freely and with abundant loving kindness. Then we should be willing to serve God, because He is willing to bless us in this life, and raise us up at the last day to eternal glory.

Before we dismiss this principle of the Gospel—Repentance—let us take a glance at a few things mentioned by the Apostle Paul in the fifth chapter of Galatians, commencing at the 19th verse, "Now the works of the flesh are manifest, which are these; adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like; of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God."

Could the word of God be more plain or explicit? *Shall not inherit the kingdom of God.* What shall we do? Repent of these things, forsake them, shun them, make no compromise with any, but upon unconditional terms be forever separate from evil, free from guile, and unspotted from the sins of the world. We should constantly keep in mind these evils here mentioned, and that, too, with a fixed determination of overcoming them with righteousness. Let these words be burned in our conscience, printed in our thoughts and written on the fleshy tablets of our hearts, "*they which do such things shall not inherit the kingdom of God.*"

"Wherefore putting away lying, speak every man truth with his neighbor; for we are members one of another. Be ye angry and sin not; let not the sun go down upon your wrath; neither give place to the devil. Let him that stole steal no more; but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness and wrath, and anger and clamour, and evil speaking, be put away from you with all malice; and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." (Ephes. 4:25-32). "For to be carnally minded is death; but to be spiritually minded is life and peace." (Rom. 8:6). This, then, we have found, that Repentance is a principle of the Gospel of Jesus Christ, that it consists of a heart-felt sorrow for sin, a sincere, deep contrition for guilt, creating a reformation in life, a forsaking of wickedness, a departing from every evil way. "The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit." (Psalms 34:18).

(To be Continued.)

When Shall These Things Be?

The Apostles asked, "when shall these things be?" "The times and the seasons the Father hath kept in His own power," was their answer. The destruction of Jerusalem was foretold, the succeeding desolation and spiritual death also, then the second coming was promised, which glorious event is to be preceded by the restoration of the Gospel, for He said, "This Gospel of the kingdom shall be preached in all the world for a witness, and then shall the end come." But in solemn warning He admonishes us to be always watching and praying; be in readiness for his coming; "Watch, therefore, for ye know neither the day nor the hour the Son of Man cometh." "Therefore, to impress yet more indelibly upon their minds the lessons of watchfulness and faithfulness, and to warn them yet more emphatically against the peril of the drowsy life and the smouldering lamp, He told them the exquisite parables—so beautiful, so simple, yet so much in instruction—of the Ten Virgins, and of the Talents; and drew for them a picture of that Great Day of Judgment, on which the King should separate all nations from one another as the shepherd divideth his sheep from the goats."—Farrar.

Our Heavenly Father sends us troubles to try our faith, and if it be worth anything, it will stand the test. Gilt is afraid of the fire, but gold is not; the paste gem dreads to be touched by the diamond, but the true jewel fears no test.—Spurgeon.

The man who seeks one thing in life, and but one, May hope to achieve it before life is done. But he who seeks all things, wherever he goes, Only reaps from the hopes which around him he sows, A harvest of barren regrets.

—Lord Lytton.



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SATURDAY, JULY 28, 1900.

ARTICLES OF FAITH OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy, and by the laying on of hands," by those who are in authority, to preach the gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive Church, to-wit: Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, vision, healing, interpretation of tongues, etc.
8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory.
11. We claim the privilege of worshipping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship bow, where, or what they may.
12. We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things."—JOSEPH SMITH.

SOMETHING FOR NOTHING.

The teachings of many of the most popular religious societies in the world today exhibit clearly the fact that they believe in the principle of something for nothing, with regard to the work of individual salvation. They seem to be laboring under the impression that the great sacrifice, which was made by the Lamb of God for the human family, is sufficient to save and exalt them in the Kingdom of God, if they only believe that Jesus is the Christ, and have their names enrolled on the church records. Perhaps we should add going to church and paying the preacher.

This idea, however, notwithstanding its popularity among religionists, does not accord with the terms of salvation as defined by Christ and the Apostles, as recorded in the New Testament Scriptures, and is simply the outgrowth of ignorance of God's laws on the part of our Christian friends. The atonement of Christ is greatly misunderstood, and misapplied, by

a great many who profess to be learned in the Scriptures. The mission of Jesus Christ on earth was twofold in its nature. First, He came to atone for the original sin of our first parents and bring about the resurrection from the grave. From this portion of Christ's atonement all mankind who ever have, or who ever will live upon the earth, will derive an equal benefit, as it is general in its application and is wholly unconditional. The second part of His mission was to establish the Gospel in the earth with a promise that all who would obey its requirements should be saved and exalted. Now this part you see is conditional and the only ones who have any promise of exaltation are those who obey the commandments of the Lord Jesus Christ.

Belief in Christ, while it is entirely essential, does not constitute the whole Gospel of Jesus Christ, not by any means. Man cannot be saved in his sins, and belief will not remit them. There are ordinances named in the Gospel whereby we can obtain this blessing. That is by repenting of our sins and being baptized in water for the remission thereof. This part of the Gospel is just as essential as the commandment to believe on the Lord Jesus Christ, and the reception of the Holy Ghost by the impositions of hands is just as much a part of the Gospel as faith, repentance, or baptism.

Let us say, in conclusion, to all who are seeking after truth, don't allow yourself to be persuaded that you can sit idly by and ignore the commandments of God, and then enjoy equal glory and exaltation with those who obey them strictly. If you do you are deceiving yourself, and the result will be disappointment, misery and woe. To expect such a thing is contrary to all reason, contrary to all Scripture and contrary to sound judgment. God is a just God. Would it be in accord with the principle of justice, for Him to reward equally the righteous and the unrighteous, the obedient and the disobedient, when the promise of reward was only to those who should be diligent in keeping all His commandments? Answer this to yourself. The Lord says that every man shall be judged by his works. This being the case, then, all will know what to expect and certainly cannot expect something for nothing.

WEALTH.

The state of society in these, "the latter days," appears to be in a very deplorable condition. We still have the rich and the poor, with their class distinction; all striving after the same end, the attainment of wealth. The great gulf that exists between the rich Dives and the poor Lazarus has never been bridged. In many respects the rich and poor resemble each other, but the chasm of class distinction still remains, and if anything, widens. We have, as represented in Europe, kings, princes, dukes, earls, lords, knights, middle class, commonality and paupers, each moving in distinct circles. In America we have the select 400, societies of millionaires, Masonic orders, secret societies, and exclusive church organizations. Orders and societies, ranging from kings to paupers, and from millionaires to loafers, assemble to pass judgment upon their brethren, combining to protect industry and labor, as well as destroy life and property.

In these days of commerce, it would appear that without a man joins some one of these organized institutions, he may find it difficult to secure employment, and in many cases to live. We are prone to lose sight of the fact that all mankind

were made of one blood and that we "should brothers be and a' that," and we continue to struggle for ascendancy amid the scale of wealth and opulence.

In the whirl of business, that we might attain wealth, we get much like children, grasping at a soap bubble. Some in this giddy race appear successful, but generally at the termination of life, they die disappointed and confess that "all is vanity and vexation of spirit."

There is a saying in the Mahometan Koran, attributed to Christ, which reads as follows: "He who longs for riches is like a man who drinks sea water, the more he drinks the more thirsty he becomes, and never leaves off drinking till he perishes."

How true the above is, in nations, empires and individuals, ever seeking after power and wealth, until sunk with pride, luxury and debauchery, into an untimely grave.

The following clipping shows the spirit of the times:

"New York, June 2d, 1900.

"James Henry Smith, the richest bachelor in the world, has suddenly entered New York society. He has about \$50,000,000 in his own right. Society is delightfully expectant and more than one mamma has an eye open to windward for her beautiful daughter."

We would say of the mother who would sacrifice her daughter at the altar of wealth, disregarding the finer feelings of love, which go towards making up happiness in this life, that she is equally as unnatural in her affections as the Hindoo mother who would cast her child in the Ganges, as food for reptiles, that she might appease the anger of her Pagan god.

Shame on such a civilization where trusts and combinations of wealth work a detriment to the whole human family, and enslave our beautiful American girls, whose mothers worship at the shrine of wealth.

Daily we read of some poor imbecile English lord, or French count, marrying some rich American heiress, whose good mother (?) has enslaved the daughter for a title.

These times would also indicate that merit, fitness and capability do not count for anything, against the influence and wealth of secret societies, and combinations of power in this corrupt age.

Greed and pride have destroyed empires in the past, and it was the main cause of the downfall of the Nephite nation on this continent, and "the love of money is the root of all evil." It is also hard for a rich man to enter into heaven; let us therefore take warning and not make a god of money, but let us seek first the Kingdom of God and His righteousness and all other things will be added.

Elder Willard Burgess, who is performing a faithful mission in the East Tennessee Conference, has received word that his beloved brother, Howard L. Burgess, 29 years of age, died on the 29th ult. The Star extends sympathy to Elder Willard Burgess and his loved ones at home. May God bless and comfort them.

Every blade of grass in the field is measured; the green cups and the colored crowns of every flower are curiously counted; the stars of the firmament wheel in calculated orbits; even the storms have their laws.

It's faith in something and enthusiasm for something that makes a life worth looking at.—Oliver Wendell Holmes.

SOUTH ALABAMA CONFERENCE

The South Alabama Conference convened at "Bodiford Old Field," Crenshaw county, Alabama, on the 14th and 15th insts. The first meeting, according to appointment, was held in the Latter-day Saints' meeting house, President W. H. Boyle, Elders W. T. Davis, O. M. Hess, J. J. Thompson, Daniel Bagley, A. L. Mecham, Alvin Warner, J. D. Frankland and E. B. Darmon, a local Elder, being present.

President Rich was unable to attend, but Elder Davis, from the Chattanooga office, was present.

The meeting house, a frame building, was well filled at each meeting, although the Campbellites were holding a protracted meeting about one hundred yards away, crying out, "Lo! here is Christ."

The first principles of the Gospel were explained in brief by the Elders Saturday morning, which brought joy to the listeners.

Sunday morning the house was filled to overflowing, the alleyways were also crowded with people desirous of learning of the true Gospel of Christ, as taught by the true servants of God. Meeting opened by singing "Ere You Left Your Room This Morning." The remarks that followed were upon Faith, Persecution of the Saints and the Restoration of the Gospel. Meeting closed with singing and prayer, after which all present sat down to a dinner prepared by the kind Saints of that neighborhood. A feast of spiritual food having been given those who attended meeting, then followed a feast of temporal things, prepared by willing hands. The tables laden with pies, cakes, jams, etc., were spread beneath large oak and pine trees, where all were invited to freely partake.

Meeting was again called to order at 2 p. m. After singing and prayer, Elders Boyle and Davis addressed the meeting. They plainly pointed out with reason and scripture the great apostasy which took place, a time when all mankind were destitute of the Gospel of Christ, when darkness covered the earth. The restoration of the Gospel to the earth again, and the divine mission of Joseph Smith were pointed out to those present and strong testimonies to the truthfulness of the Gospel were born. At the close of meeting many expressed themselves as being well pleased with the valuable instructions received.

Monday morning the Elders met in council meeting and were given instructions by President Boyle, who is loved and respected by all of the Elders in that conference. Companions were assigned them, fields of labor appointed to labor in, and then did the Elders, after a handshake and a God bless you, separate to go forth and warn their fellow-men.

The conference was a decided success and to the Saints and friends who worked so hard to make the Elders comfortable much praise is due. To the Elders who have left all for the Master's cause, it is a great pleasure to meet and mingle with the Saints and friends of righteousness. The Elders all feel well in the work of God and have gone forth with a renewed determination to do their best in getting the world to see us in our true light. To be sure, the South Alabama Conference was much enjoyed and the good time had will long live in the minds of those who were present.

J. D. Frankland,
A. L. Mecham.

To climb steep hills requires slow pace at first.—Shakespeare.

He who gets what he wants is fortunate, but he who wants what he gets is thrice so.—Mappe.

The diseases of the mind are more destructive and in greater number than those of the body.—Cicero.

Let us have faith that right makes might; and in that faith let us dare to do our duty as we understand it.—Abraham Lincoln.

HISTORY REPEATED

BY ELDER ELIAS C. ASHTON.

The history of Christianity is dotted by certain events that stand out like mile posts along the track of spiritual progress, each has its purpose to bring about the effects designed by God.

There are two events in the history of mankind that affect most materially the hopes of the spiritually minded man. They are, perhaps, of greater importance to him than any other two events that have transpired to adorn history's checkered page. They are important because they have to do with man's noblest aspirations and loftiest emotions. They are important because they concern the inmost desires of the human heart. They are important because they are inseparably connected with the salvation of fallen mortals.

Different as they are in character, a very close relationship exists between them. Although widely separated by the lapse of time, the conditions existing at their advents are more or less analogous. Each had a peculiar age to contend with. Each had a manifestly strange people to deal with. Each had the prejudices of centuries to overcome. And each was ushered in by an unusual train of events similar in some respects.

The one occurred in the Orient, the other in the Occident. The one is a tale of antiquity. The other graces the historical pages of the present. The coming forth of both is in fulfillment of prophecy. They both declare in emphatic language the mercy and love of God. They both add dignity to the Scriptures. They both offer a marked contrast to the age in which they transpired.

The effect of the former was to revive faith and in a sense dispel error. The effect of the latter was to stem the tide of infidelity and skepticism and divert the thoughts of men from the barren, unfruitful fields of sectarianism into the rich gardens of Gospel truth, where the fruits of the Spirit indicated vitality. The complete accomplishment of the first event required thirty-three years, during which brief period a new standard of truth was unfurled, truth radically different from the established customs of former years.

Nineteen hundred years ago Christ was born into a world unconscious of its Deliverer. He came to "save that which was lost." He came when the Jews were in a state of rank apostasy, when religious controversy waged hot. For 600 years Palestine had been the battle ground for the surrounding nations. The Jews, led from one captivity, endured another at the hands of a new power equally as oppressive and corrupt. The world was in a state of unrest. The Jews in their oppression looked for the advent of a great temporal ruler who would lead them out of bondage. They were narrow, bigoted and self-righteous. They were technical, child-like and carnal minded. They were materialistic in their views, following Christ, many of them, for the loaves and fishes. On this account they failed to understand the import of His mission. The bread of life they expected to satisfy their greedy appetites. How vain! How basely ignorant! How peevish! Yet with all they are God's chosen people and He will make them the glory and admiration of the world. He will subdue their enemies and lead them back to the land of promise,

and there they will dwell in peace, no longer the hiss and by-word of the world.

Among these people Christ ministered and to them He preached the Gospel that was in itself a stern rebuke to the existing sects of the day. He came forth in fearlessness and marked humility, reproving and severely chiding them that worked iniquity. His message was ignored, and He, after much ridicule and persecution, became the victim of the cross, a martyr to the cause. The principles that He instituted, rejected by the Jews, were accepted by the surrounding nations. The center of civilization became the center of religion. The Christian religion carried to Rome, partook of her corruption and there lost its divinity like nations before her had there lost their liberty. The condition of Rome at this time was pitiable indeed. Virtue had taken her flight, the standards of morality lost their dignity and the banners of vice and licentiousness flaunted in every breeze. Depravity took possession of men and animal passion became the motive power of society. In Pagan Rome, Christians became Pagan, but still retained the name of Christian.

Christianity may be compared to the metamorphosis of the butterfly. The larva of the butterfly develops itself within the silken cocoon immediately before its transformation into the pupa state, which serves as a protection for the inactive and helpless germ from which develops the butterfly. So Constantine made for Christianity a silken cocoon of pride and power which protected the inactive and helpless germ from which developed the reformation. A change as radical as that from the larva of the butterfly had been effected with respect to Christianity.

The falling away so often referred to by the Prophets had now been accomplished.

After the religious world had become weak and morbid, after darkness had overshadowed the earth, after rank apostasy had "changed the ordinances, transgressed the laws and broken the everlasting covenant," after iniquity and sin had surged upon the face of the entire earth, causing the pure and virtuous to cry in tones of agony for a reign of godliness, I say, after these things, intellectuality began to awaken, new thought gave men a broader concept of life. Printing was introduced, literature had a new birth. Greek and Roman philosophy were disseminated broadcast over the civilized world. With intelligence came power, and power asked that the Pope be more tolerant. Catholicism began to wane and the Papal See lost much of its prestige.

No longer were men fettered by a priestly monarch, no longer did the populace remain enveloped in the mists of gross darkness, no longer was the canon of Scripture chained like a Bastille prisoner to the pillar of some dark monastery, only to be read out and studied by the pompous priest arrayed in his purple robe, but religious truth became commonplace, and men gave theological study a more prominent position. Theological study gave issue to ecclesiastical research. This was followed by a change in creed. Reform called for a religious revolution. Absurdities were abolished to some extent. Then schisms and doctrines almost as adverse to pure, simple Christian doctrines were introduced. This gave rise to religious controversy and bitter denunciations. The conflicts that now raged were not settled like were those in the early days of Catholicism, nor were the contenders harnessed as heretics, but religious freedom became almost universal, and each religious contender formed a sect. These increased until now this multiply-

ing of sects serves only as a bewilderingment to confuse the honest seeker after truth.

It only needs to be said that we are now prepared to discuss the other event, of which brief mention has been made.

Now, as John the Baptist was the forerunner preparing the way for the Savior, so this intellectual awakening, this breadth of thought, this religious liberty, was the forerunner preparing the way for the life work of Joseph Smith. As John's life and message bore testimony of the necessity of Christ's advent, so the age preceding our second event gave evidence that such an event was necessary. And as Christ's life declares in the strongest terms His divinity, so the labors of Joseph Smith and the work accomplished by him assert the divinity of his message.

Christ came to save that which was lost. It was Joseph Smith's province to restore that which Christ had established that which was once pure but corrupted by ages. The age in which Christ appeared was characterized by apostasy. Joseph Smith appeared in an age when apostasy was most prevalent. The Gospel proved a successful weapon in the hands of each. A ridicule like that heaped upon the Master was heaped upon Joseph. The word Christian was as much a nickname to former day Saints as the word Mormon is to the Latter-day Saints.

The same charges brought against the meek and lowly Nazarene were brought against Joseph Smith. Their cause was the same, their mock trials were analogous, and they both met a martyr's death.

As Christ rebuked everything that was pretentious and arrogant, enjoining humility and self-abnegation, so Joseph Smith taught truths that conflicted the dogmas of the day. As the Scribes and Pharisees, who had been so severely and openly exposed in all their hypocrisies by our Master, took the lead in causing His crucifixion, as the sophists and tyrants of Athens headed the fanatical persecution of Socrates because he exposed their shallowness and worldliness and stung them to the quick by his truthful satire, as Galileo aroused the anger of the Inquisition by his great scientific discoveries and made that august body a life-long enemy, so Joseph Smith, denouncing the errors of man-made systems brought upon himself the rage of a vanquished world of religious professors.

Because of the message Christ bore He was crucified, because of the truth Socrates introduced he was hated, because of the discoveries Galileo had made he was ostracised, and because of the light Joseph Smith brought he was shamefully martyred.

Joseph Smith was not backward in reminding modern Christendom of her errors. While modest in his assaults, he displayed no reluctance in pointing out to the vision of reason doctrines that bore the imprint of human folly. It was not pleasant to the Pharisees and Sadducees of ancient times to face the criticism of the Savior, it was not pleasant to the gay leaders of Athenian society to hear the utter vanity of their lives painted with such unsparing severity, nor was it pleasant to the sophists and rhetoricians to see their idols overthrown and they themselves exposed as false teachers and shallow pretenders. Neither was it pleasant to the clergy of 1830 to have the vanity of their worldly lives painted with such unerring clearness, nor was it pleasing to the well-paid ministers of the age to see their idols of luxury and pomp thrown down and they themselves exposed as shallow pretenders by the unassuming, humble Mormon Elder traveling in their midst without purse or scrip.

A very distinguished writer has truly

said: "It is the fate of Prophets to be exiled or shundered or jeered at, or stigmatized, or banished from society, to be subject to some sort of persecution; but when Prophets denounce woes and utter invectives and provoke by their stinging sarcasms, they have generally been killed. No matter how enlightened society is or tolerant the age, he who utters offensive truths will be disliked and in some way be punished." So Joseph Smith must meet the common fate of Prophets.

In many respects the martyrdom of Joseph Smith was a blessing, a victory to an unpopular cause. It brought before the world the truths of a great religion in a manner more impressive. The Prophet knew well the greatness of a martyr's death, therefore took it calmly. Had he not met such a fate, he never could have filled his mission. At the moment when the mob was in a furore and his brethren in a rage of excitement, he was peaceful and acted with wonderful foresight. "I am going," said he, "like a lamb to the slaughter, but I am as calm as a summer morning. I have a conscience void of offense toward God and toward all men. I shall die innocent, and it shall yet be said of me, 'he was murdered in cold blood.'" He was not seeking the vain glory of man, he was not seeking the rude applause of mortals, his desire was to render to his God an humble devotion and gain for the cause a final triumph, which was best secured by martyrdom.

Joseph Smith, like Christ, bore an important message and sealed his testimony with his blood. Peculiar as that message appears to the world, it is either false or true. If true, it calls for an earnest investigation at the hands of every honest soul, and demands the recognition of every man who is concerned in the things of eternity. If false, its instigator, Joseph Smith, should be branded as a dangerous heretic or rank imposter, and we, his followers, as poor, weak, deluded creatures.

Joseph Smith, the faithful Prophet of the nineteenth century, declares that an angel had visited him: the world is startled and cries "imposter, messenger of strong delusion." How could delusion so great be manufactured by a boy so illiterate? How could he institute a doctrine so perfect, a creed so infallible? How could this insignificant lad promise miracles to the believer?

Yes, this man is dead, but the institution that found its inception in him still flourishes and is an everlasting monument to his never dying memory.

In conclusion, we would ask who gave to him this wisdom and superhuman virtue? Who gave to him this insight into the fundamental principles of religion? Who in this respect made him a greater light and clearer expounder than the Christian Paley? Who made him in all spiritual discernment a wiser man than Wesley? Who made him in government theory a greater character than the gifted John Stuart Mills? Who seems to have been a more sincere seeker after truth?

If the sceptical Gibbon could see in the crumbling columns and shattered palaces of Rome a God made manifest, can we not see in this boy Prophet the inspiration of Israel's God? His life and doctrines were a stern rebuke to sectarianism. Who cannot look upon him as an Elias rebuking the Pharisees and Sadducees of modern Christendom, a reformer, a forerunner to the Greater One who is to come in the clouds of fire?

The time has now come when Mormonism is no longer to be dismissed with threats and sinful vituperations, nor is this great spiritual force to be overwhelmed by the caprices of ministerial striplings, no longer are the tenets of this religion to be met by brute mobocratic

force. They have proved themselves too powerful for such foes. Mormonism has already astounded the Christian world with her vitality, her philosophy has baffled the most profound scholars, and she has for a posterity a mighty race of men.

No, the age has not solved Mormonism, nor will it until she has worked out her destiny and accomplished her purposes—the brotherhood of man and the redemption of the human race. Thus history repeats itself, and the trials of the righteous in these last days are but a repetition of the scenes of early Christianity. Let no one infer from what has been said concerning Joseph in connection with Jesus, that we look upon the former as our Lord and Savior. No, no, Jesus is our Clarified Head, our Redeemer and King, while Joseph is a Prophet of the Most High.

PROMISES THAT SOMETIMES FAIL

BY ELDER CARL A. MILLER.

It is such an easy matter to make promises, but quite a different thing to fulfill them. An Elder tries to please everybody, but he cannot possibly do so. When asked by Saints and friends, in various parts of the mission, to write them, how apt are we to answer, "Yes, I will," before thinking of the many duties we have to perform and the responsibilities resting upon our shoulders. The ones who have been promised a letter look forward to its arrival, but how often does the promise fail. The Saints are interested in our work of righteousness, also being anxious to know how such and such an Elder who has been at their place is faring. Every Elder in the field knows how pleased a Saint or friend is to get a letter, and often do they keep those letters guarded as they would treasure. How often do they open that missive and read, and although it may have been received many months before, yet they never seem to tire of its contents. Many times do we meet with people who hold up to our gaze a letter, perchance written years and years ago, by such noble men as Wilford Woodruff, John Morgan, or many others whose good deeds shall ever live after them. Follow the course of all the successful missionaries who have labored here in the South, or elsewhere, and you will find men who always kept their promises. Dear brethren, when you make a promise be sure to keep it, no matter how much inconvenience it may cause you. When you read this let your mind wander back, and if you have made a promise may it be said of you, "He kept his word."

Summer Excursions, Colorado, Utah.

The Union Pacific will place in effect on July 18th and August 2d, 7th and 21st, summer excursion rates of one fare for the round trip, plus \$2, from Missouri river to Denver, Colorado Springs, Pueblo, Ogden and Salt Lake. Tickets good for return until October 31st. For full particulars address J. F. Aglar, General Agent, St. Louis, Mo.

Oregon, Washington, Idaho, Montana.

The Union Pacific railroad is the short line to Idaho, Montana, Oregon and Washington, consequently it will cost passengers less money by this route. Ask your nearest ticket agent for tickets via Union Pacific, from Omaha or Kansas City. For full particulars, maps and pamphlets of territory reached via the Union Pacific, address J. F. Aglar, General Agent, St. Louis, Mo.

Nature ever yields reward to him who seeks and loves her best.—Barry Cornwall.

NEBUCHADNEZZAR'S DREAM; OR, THE METALLIC IMAGE.

BY A. ARROWSMITH.

(Continued from page 270.)

At the death of Alexander, his vast dominions were divided between four of his chief generals: Cassander reigning over Greece and Macedon, with the western provinces; Lysimachus over Thrace and Bythnia, with the northern provinces; Ptolemy over Egypt and the southern provinces; and Seleucus over Syria and the eastern provinces. The two last dominions, the Egyptian and the Syrian, being the greatest and by far the most noted and powerful, are appropriately symbolized as the two brazen thighs, which came out of that Alexandrian or Macedonian belly of brass, they being in a flourishing condition in the days of the Maccabees.

In the division of the Grecian empire to the four generals of Alexander, as recorded, the western and northern provinces were soon swallowed up in the rising Roman power, but the eastern and southern provinces, governed by the Syrians and Egyptian kings, held out for some time under the Ptolemies of Egypt and the Antiochus family of Syria, who were especially distinguished in their implacable hatred of the Jews.

The instance of the defiling of the temple by Antiochus Epiphanes is especially mentioned by Daniel in his eighth chapter, eleventh verse. Judea was saved from his further ravages, by the heroic family from Modin, the Maccabees, with Judas Maccabeus as leader. That revolt from the Syrians is memorable in history, which is interestingly recorded by Josephus.

The Grecian empire held sway for upwards of 300 years, in literal fulfillment of that wonderful dream. The courage of the Spartans and their wonderful achievements in arms are engraven in the heart of every soldier, especially their doings at Marathon and Thermopylae, being the exemplification of great bravery and daring.

Athens and Alexandria became the seats of much learning, and the arts and sciences were highly developed during the sway of this great temporal government. They, like their predecessors, the Babylonians and Persians, became luxurious and wicked, devoting much of their time to lustful gratifications, which weakened and destroyed the physical manhood which had characterized their progenitors, the Spartans, and they were consequently overcome by their more hardy and progressive neighbors, the Romans, who were extending their possessions in the west.

We have successively reviewed the rise and fall of the Babylonian, Persian and Grecian empires, represented in the image, as the gold, silver and brass kingdoms, and we have descended to the legs of iron, or the fourth kingdom, the great Roman power, which, if anything, was more formidable and aggressive in military exploits than the Grecians themselves.

The kingdom of Macedonia fell, soon after the defeat of Perseus at Pydna, when 20,000 Greeks were slain and 10,000 taken captive. Subsequently the beautiful city of Corinth was destroyed and all the Grecian provinces brought in subjection to Rome.

At the time when Jesus of Nazareth

was born, this vast Roman empire held sway over the whole known world, and Augustus Caesar was its first emperor. It had broken in pieces and trampled under foot every other power; it had lived under a petty monarchy for upwards of 250 years, was governed as a republic for over 400 years and existed and ruled the world as an empire for hundreds of years, until swallowed up in the kingdoms which were represented by the ten toes of that great image.

This mighty empire fell, like all its predecessors, into luxury and licentiousness and became so corrupt in its civilization that God allowed the barbarians from the north to despoil it of all its power and dominions.

As a republic she ruled the world, and fifty years before Christ, all the known world had acknowledged the supremacy of this "iron kingdom." Pompey and Cassius had invaded Judea and the south, and Julius Caesar returned as a mighty conqueror from his invasions among the barbarians in the north. The Dictator at Rome passed judgment upon kings and princes, and to be a Roman was considered to be "greater than a king."

Herod, the Great, received his crown from Rome, and his sons confirmed by the same power in state offices. The offices of Ethnarch, Tetrarch and Procurator were given to the favorites of the Emperor of Rome, and although they were called kings many times, and ruled as kings, they were simply governors of provinces and entirely subject to Rome. Herod, the Great, was virtually the last king of Judea; he had the kingdom given him by Augustus Caesar, who was the first Emperor.

After the assassination of Julius Caesar, who aspired to become Emperor, the great Roman republic became divided; Marcus Antonius, or Mark Antony, with Lepidus and Octavius (nephew of Julius Caesar, and afterward named by the senate, Augustus), took sides against Brutus and Cassius and utterly defeated them in the battle of Philippi. Rome was then governed by the triumvirate, or a government by three, namely, Mark Antony, Octavius and Lepidus. The last named had no force of character and was soon lost sight of. Mark Antony was a gallant warrior and a very successful leader, and undoubtedly would have gained the empire, had he not been led away by the luxurious and sensual Queen of Egypt, Cleopatra.

Octavius was ambitious, and by force of arms gained his ascendancy over Antony, into the hearts of the people, and was elected by vote of the senate, the first Emperor of Rome and renamed Augustus.

It was in the days of this Emperor, at the general taxing of Judea, that Joseph and Mary were detained at Bethlehem and the great advent of the Messiah took place.

Herod, the Great, was King of Judea, which he held subject to Rome, and after his death, which occurred in the infancy of Jesus, Judea was governed by a Roman Procurator, which was duly appointed by the Emperor of Rome. In many places in the Scriptures these governors and tetrarchs are called kings, such as Herod Antipas, tetrarch of Galilee, who had John the Baptist beheaded, also Herod Agrippa, the first, and Agrippa, the second, and many others, and a student of the Bible is apt to mix up the Herods and over-rate their kingly authority.

They were all subject to that great power, the Roman empire, and had to pay tribute to the same, holding office, as governors of provinces; scores of provinces existed, and they were all governed by a petty king, elected and duly appointed from Rome.

I have mentioned the above in detail,

that the power of this iron kingdom might be better understood by the reader, showing how she ruled the world; bringing all other nations in subjection. Her laws were equitable and a certain freedom was granted all her subjects, which gave much license to the early Christians, as the death penalty was taken out of the hands of the High Priest and Sanhedrin, and the accused, as in the case of Jesus Christ, had to receive sentence from the Procurator, Pilate. In religion, Rome was Pagan and had thousands of Gods, which were worshipped amid scenes of lust, vice and debauchery. It was not until the sixth Caesar (Nero) that the Christians received any severe persecutions from the empire, but from that time until Constantine, for nearly 250 years, the empire was bathed in Christian blood, drawn by the tyrannous laws and exactions of a despotic and devilish power, controlled by Paganism.

The empire gradually declined and fell, and the kingdoms of the Vandals, Servians, Visigoths, Alans, Burgundians, Franks, Britons, Huns, Lombards and Ravennas, which by some are considered the ten kingdoms, or ten toes of the image, were erected on its ruins. These kingdoms arose in the fourth and fifth century, and have been partly strong and partly broken, rising and falling in their times and in their seasons, and occasionally changing names. At the present time they may go under the names of England, Germany, Austria, France, Russia, Italy, Spain, Portugal, Holland and Greece, and there may be more or less, but nevertheless they still have the stamp of the ten original kingdoms, which were man-made institutions, organizations started and controlled by man, without the sanction of God, being under His ban and, are destined to fall. The histories of these kingdoms are written in letters of blood and have stained all Europe, millions of lives having been sacrificed to their corrupt and unauthorized institutions.

(To be concluded.)

GETHESEMANE

"Passing through one of the city gates, down the steep sides of the ravine, across the wady way of the Kidron (which is rather a ravine than a brook, no water runs in it, except occasionally, after heavy storms) they came to Gethsemane—a pleasant field or garden at the foot of the Mount of Olives. In the quiet olive and pomegranate shades of this spot Jesus and His Apostles often find rest and quiet for prayer and conversation. Leaving the majority of the Apostles to slumber on the grass, He took with Him Peter, James, and John and went about a stone's throw farther. But soon even the society of these chosen and trusted ones was more than He could bear. A grief beyond utterance, a struggle beyond endurance, an hour of great darkness, a giddiness and stupefaction of soul overmastered Him, as with the sinking swoon of an anticipated death. It was a tumult of emotion, which none must see. 'My soul,' he said, 'is full of anguish, even unto death.' Stop here and keep watch.' * * * He then retired still farther, perhaps out of the moonlight into the shadow. And then, until slumber overpowered them, they were conscious of how dreadful was that paroxysm of prayer and suffering through which He passed. They saw Him sometimes on His knees, sometimes outstretched in prostrate supplication upon the damp ground; they heard snatches of the sounds of murmured anguish, in which His humanity pleaded with the divine will of His Father. The actual words might vary, but the substance was the same throughout. 'Abba, Father,

REPORT OF MISSION CONFERENCES FOR WEEK ENDING JULY 7, 1900.

PRESIDENT	CONFERENCE	Number of Elders	Miles Walked	Miles Rode	Families Visited	Families Revisited	Refused Entertainment	Tracts Distributed	Dodgers Distributed	Books Sold	Books of Mormon Sold	Books Otherwise Distributed	Meetings Held	Gospel Conversations	Children Blessed	Baptisms	TOWN	STATE
Geo. A. Adams.....	Chattanooga.....	302	95	21	68	3	125	40	10	30	1	2	16	200	.....	.....	Chattanooga.....	Tennessee
Heber S. Olson.....	Virginia.....	36	865	1266	123	146	8	275	160	30	4	21	49	459	.....	.....	Richmond, Box 388.....	Virginia
J. G. Bolton.....	Kentucky.....	24	691	20	32	190	46	148	430	17	1	18	27	420	.....	.....	Centre.....	Kentucky
J. Spencer Worsley.....	East Tennessee.....	35	755	37	74	233	61	775	375	69	2	26	39	545	3	.....	Charlotte.....	N. Carolina
W. D. Rencher.....	Georgia.....	37	886	196	72	218	21	232	117	28	2	7	81	701	2	.....	Bowersville.....	Georgia
A. C. Strong.....	North Alabama.....	35	1111	1678	191	205	26	493	396	41	4	8	70	681	.....	.....	2 Memphis, Box 153.....	Tennessee
John H. Bankhead.....	Florida.....	34	771	180	58	132	18	362	303	34	5	18	63	333	2	.....	Vaidosta.....	Georgia
John Reeve.....	Mid. Tennessee.....	33	770	12	53	230	12	606	108	23	2	21	49	472	1	.....	325 N. Summer st. Nashville.....	Tennessee
J. M. Haws.....	North Carolina.....	41	915	50	212	295	46	441	163	5	2	19	66	841	.....	.....	Goldsboro, Box 924.....	N. Carolina
Sylvester Low, Jr.....	South Carolina.....	31	776	85	137	355	43	304	64	15	5	7	45	567	.....	.....	1 Bennettsville.....	S. Carolina
G. M. Porter.....	Mississippi.....	10	261	95	32	58	6	56	10	6	.....	4	15	128	1	.....	4 Ackerman.....	Mississippi
W. W. MacKay.....	East Kentucky.....	26	564	.....	254	210	7	327	184	27	1	18	58	405	.....	.....	1 Barboursville.....	Kentucky
W. O. Phelps.....	Louisiana.....	6	96	43	1	25	3	35	16	1	.....	5	10	98	.....	.....	Hughes Spur.....	Louisiana
W. H. Boyle.....	South Alabama.....	15	479	280	16	281	23	249	247	9	.....	7	19	204	4	.....	Lapine.....	Alabama
Don C. Benson.....	North Kentucky.....	21	535	43	109	99	46	653	592	25	2	12	33	434	.....	.....	1 109 W. Gray St., Louisville.....	Kentucky
L. M. Nebeker.....	South Ohio.....	17	365	267	190	44	.....	1171	148	27	1	5	32	380	.....	.....	539 Betts St., Cincinnati.....	Ohio
H. Z. Land.....	North Ohio.....	16	283	820	66	35	.....	590	.....	16	1	1	10	142	.....	.....	41 Cheshire St., Cleveland.....	Ohio

all things are possible unto Thee; take away this cup from me; nevertheless, not what I will, but what Thou wilt." * * * And whence all this agonizing failing of the heart, this fearful amazement, this horror of great darkness, this passion which almost brought Him down to the grave before a single pang had been inflicted upon Him—which forced from Him the sweat that streamed like drops of blood—which almost prostrated body, and soul, and spirit, with one final blow? Was it the mere dread of death; the mere effort and determination to face that which He foreknew in all its dreadfulness, but from which, nevertheless, His soul recoiled? * * * No, it was something infinitely more than this; infinitely more than the highest stretch of our imagination can realize. It was something far deadlier than death. It was the burden and the mystery of the world's sin, which lay heavy on His heart. It was the tasting in the divine humanity of a sinless life, the bitter cup sin had poisoned; it was the bowing of Godhead to endure a stroke to which man's apostasy had lent such frightful possibilities. It was the sense, too, of how virulent, how frightful, must have been the force of evil in the universe of God, which could render necessary so infinite a sacrifice. It was the endurance, by the perpetual guiltless, of the worst malice which human hatred could devise. It was to experience in the bosom of perfect innocence and perfect love, all that was detestable in human ingratitude; all that was pestilent in human hypocrisy; all that was cruel in human rage. It was to brave the last triumph of Satanic spite and fury uniting against His lonely head all the flaming arrows of Jewish falsity, and heathen corruption—the concentrated wrath of the rich and respectable, the yellow fury of the blind and brutal mob. It was to feel that His own, to whom He came, loved darkness rather than light—that the race of the chosen people could be wholly absorbed in one insane repulsion against infinite goodness and purity, and love."—Farrar.

After once choosing your occupation, never look backward; stick to it with all the tenacity you can muster. Let nothing tempt you or swerve you a hair's breadth from your aim, and you will win. Do not let the thorns which appear in every vocation, or temporary despondency or disappointment, shake your purpose. You will never succeed while smarting under the drudgery of your occupation, if you are constantly haunted with the idea that you could succeed better in something else. Great tenacity of purpose is the only thing that will carry you over the hard places, which appear in every career, to ultimate triumph. This determination, or fixity of purpose, has a great moral bearing upon our success, for it leads others to feel confidence in us, and this is everything. It gives credit and moral support in a thousand ways. People always believe in a man with a fixed purpose, and will help him twice as quickly as one who is loosely or indifferently attached to his

vocation, and liable at any time to make a change, or to fail. Everybody knows that determined men are not likely to fail. They carry in their very pluck, grit and determination, the conviction and assurance of success.—J. Lincoln Brooks, in Success.

SECRET SOCIETIES.

Deseret News.

In the discussions that are taking place regarding the noticeable decline in the membership of some of the large Protestant denominations, one point has lately been made, which deserves more than a passing notice. A contributor to The Advance, a Congregationalist periodical, justly, we think, charges that much of this decline depends on the influence of secret societies.

Every little town has its lodges. The members meet every week. They all have a personal interest in the welfare of the lodge; hence they talk about it, argue about it and win members, while the interest of the church is left principally with the clergyman.

The lodge seeks to benefit its members, in some way, temporally, and generally appeals to the religious sentiment, too, in the prayers and rites they use. Human vanity is also catered to in the high-sounding titles and glittering regalia. In these and other particulars the secret societies have become the rivals of the churches, particularly the Protestant group, which has discarded most of the pomp that secret orders seem to have borrowed from older religious organizations.

It is not necessary to say anything against the charitable object some secret societies seek to attain. But the fact remains, nevertheless, that by their very work of charity they have become the rivals of the churches. They have established themselves in the consciousness of their members so firmly that many reject the church and actually say, "The lodge is good enough for me."

But is not this fact a serious reflection upon the churches? When the Church of Christ was founded upon this earth, its object was to bring salvation, both temporal and eternal; to save both from sin and its consequences. It was a fraternal society, in which the boundaries between Jew and Gentile, free and slave, man and woman, were eliminated, and all were made to realize their position as children of God. The Church of Christ set the seal of condemnation upon the arrangement of the human family in castes. It brought relief to the poor, comfort to those who were bereaved, healing to the sick, and hope to those ready to pass beyond the veil.

Some of these things the churches hard-

ly consider as part of their work. It is a reflection on them, that lodges had to take up the neglected duties of religious organizations. There can be no reason why the church should not be all-sufficient.

The church is "spiritual;" it is not "of this world;" but unless its influence is to form the world in harmony with the laws of the Almighty—to make of "the world" the "kingdom of heaven," in which peace and happiness rule, its mission is a failure. It is this great truth, which the decline of membership and the spread of secret societies should impress upon the Protestant churches.

Releases and Appointments.

Releases.

J. S. McGuire, South Carolina Conference.

S. A. Hanks, Ohio Conference.

Appointments.

Seven Elders, whose names are given below, arrived from Utah on the 23d inst., and were assigned their fields of labor as follows:

Eugene C. Miller, Riverton, Utah, to South Carolina Conference.

Joseph Mills, Washington, Utah, to Middle Tennessee Conference.

Nicholas L. Richards, Mendon, Utah, to Chattanooga Conference.

James W. Inlay, Panguitch, Utah, to North Alabama Conference.

George H. Clark, Freedom, Wyoming, to North Alabama Conference.

Christopher L. Riding, Panguitch, Utah, to Virginia Conference.

Lot Robinson, American Fork, Utah, to Virginia Conference.

Transfers.

R. L. Houtz, from North Carolina to South Alabama Conference.

C. R. Humpherys, from office to South Carolina Conference.

THE DEAD.

On the 12th inst. our beloved sister, Mary M. Dees, was summoned from this life by our Heavenly Father. She was born Feb. 21st, 1847, and was baptized March 11, 1899, by Elder O. S. Staples, and confirmed a member of the Church of Jesus Christ of Latter-day Saints by Elder D. Dudley Jones. Sister Dees was born in Mississippi, emigrating to Arizona, where she was residing at the time of her death. She leaves a husband, five children and a host of friends to mourn her loss. While in Mississippi her home was an abiding place for the Elders, and they were always welcome to the very best in store. We sympathize with Brother Dees and family, and pray the Lord to bless, comfort and cheer them in their time of sorrow.